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April 1966, TORONTO, CANADA

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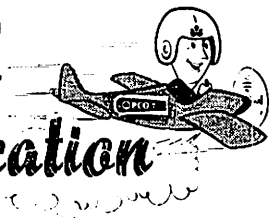

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CANADIAN CAMPING

Vol. 18 APRIL, 1966 No. 3

CONTENTS

Sermons Under the Sun	Dr. MacGregor Grant	76
Camping in Canada's North		
Scouting in Arctic Canada	B. H. Mortlock	79
Camp Re-Unions—God Bless Them	Joyce Bertram	82
Camping Fire Safety		83
How Do You Score in Fire Safety		85
Where is It?	Josephine Harshaw	86
Crafts at Serpent River	Eileen Muff	88
From a Camp Director's Diary		90
Hootenanies	Mary Paton	91
My Feet		92
Saskatchewan's Adventure	Doris M. Grassie	94
From the Provinces		97
Canada is Great for Camping	Adele Ebbs	98
Society of Squares	Wm. Fayter	99
Random Reflections		101

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Sermons Under the Sun

"GOD'S EARTH AND MAN'S RESPONSIBILITY"

by Dr. MacGregor Grant
Minister, Rosedale United Church, Toronto

"The earth is the Lord's and the fullness thereof; the world, and they that dwell therein." Psalm 24:1.

Reading through the Bible, we find one idea recurring again and again like the theme of a symphony: the idea that God is the owner of everything and that man is merely a trustee, in duty bound to carefully administer the earth's resources and to distribute them in accordance with the Creator's wishes.

Recall such familiar quotations as these: "All things come from Thee, O Lord, and of Thine own have we given Thee." Or this: "The silver and the gold are Thine; the fruits of the field also and the cattle and sheep upon a thousand hills." Or this: "When thou hast eaten and art full, then shalt thou bless the Lord thy God for the good land which He hath given thee."

In ancient times, men regarded the earth and its fruits with wondering awe. As they tilled the soil and garnered their crops, they observed mysterious forces at work beyond the capability of any human agency. Consequently they never took the harvest for granted and never regarded it as an unaided human achievement. Each year, they celebrated the Harvest Festival with profound reverence, recognizing the fruits of the earth as good gifts of God to be gratefully received and generously shared.

The religious significance of Thanksgiving Day has progressively lessened among Canadian city-dwellers and one reason for this is that, unlike the Bible writers, we do not live close to the soil. Consider what even a refrigerator can do to dull our sense of dependence on God. When people dug up fresh vegetables and ate them (perhaps the same day) it was easy to remember that God's rain and sunshine made the meal possible. But inventions, like refrigeration, have helped to push the Almighty out of the picture. Frozen food, gathered in California or Texas six months ago, tends to make us think of human ingenuity rather than the divine bounty. Quite unconsciously, we come to assume that man is responsible not only for the clever electrical appliance but also for the fruit and vegetables inside it. It takes devastating droughts like those experienced last summer in eastern Ontario and parts of Quebec to open our eyes to the fact that the food in our refrigerators would not be there apart from factors which are utterly beyond human control.

Today Nature is not something to be wondered at and something to be carefully preserved, but something to be exploited in the name of so-called progress. I think it is fair to say that the average Toronto citizen is completely indifferent to the subject of conservation of our natural resources. He thinks that Canada has an unlimited supply of water, timber, orchards and fertile farm lands, and that these will supply him with all the food he requires for centuries to come. He regards those who preach the urgent necessity of conservation as tiresome alarmists whose warnings can be safely disregarded. I believe that this attitude is both stupid and short-sighted and I am going to

give you a number of facts which indicate that unless adequate steps are taken to preserve our fast-disappearing resources, Canada will be involved in a disaster of the first magnitude.

One of our basic resources is water. Without a steady supply of pure water, life itself could not go on and this resource has been dissipated to an alarming degree. The situation has become so serious in the United States that the Americans are proposing to import vast quantities of Canadian water from the Rocky Mountain Trench. After 4 years of continuous drought New York City's reservoirs are down to 36% of capacity and still falling.

Things are bad enough in Ontario. Our population explosion has changed the face of the countryside between Oshawa and Hamilton. Housing developments, gravel pits, airfields, new highways, railway marshalling yards, all these have sprung up like mushrooms. Nature provided trees and swamps to maintain reservoirs of water and when these are indiscriminately destroyed, as they have been in this area, water simply disappears.

To make matters worse, what water we do possess has been seriously contaminated. Industries like starch factories, steel mills and tanneries are pouring chemical wastes into our rivers and lakes. And municipalities have added to the problem by inadequate treatment of sewage. Mr. D. B. Walkinshaw of the Metro Conservation Authority said recently: "There is not a river in Southern Ontario that is not polluted." A fortnight ago, I walked beside Duffin's Creek in the Claremont Conservation Park. At Claremont, it is a clear, sparkling, lovely stream. But at Pickering, where it enters Lake Ontario, it is positively filthy. Our once beautiful Don River has been turned into a smelly ditch and the same thing has happened all over Southern Ontario.

The most disturbing example of our criminal negligence is Lake Erie. Thanks to the wholesale destruction of timber, many of its tributaries have dried up. Because of this and because of American industry's insatiable water requirements, the lake level has been lowered so that the docks of some cottagers are as much as 200 feet from the nearest water. Streams flowing into Lake Erie are little more than open sewers and sewage and industrial wastes have created vast tracts of algae, one of which covers an area of 2,500 square miles. Since algae deoxygenates water, the fish have perished, the Lake Erie fishing fleets, once a valuable economic asset, have all but disappeared, beaches once gleaming with white sand are covered with green slime and resort areas have had to close down. The handwriting is on the wall for all of us to read. Unless an aroused public opinion forces our timid politicians to introduce stringent conservation measures, Ontario's future is dark with terrifying possibilities.

This sermon really sprang out of a book I have been reading, Rachel Carson's much discussed *"Silent Spring"*. It is a hair-raising account of how man is destroying Nature by his irresponsible use of insecticides. Prior to the Second World War, there were less than a dozen insecticides in general use. But last year, more than 300 varieties were on the market and many of them are extremely toxic.

One story told by Miss Carson will give you food for sober reflection. In 1954, the city of East Lansing, in the State of Michigan, began to spray its trees with D.D.T. in an effort to kill the elm bark beetle which is the cause of the Dutch elm disease. In addition to that, the surrounding countryside was sprayed from the air as a control measure directed against mosquitoes and the gypsy moth. At the same time, Professor George Wallace of the University of Michigan (located in East

Lansing), began a research project to discover what the sprays would do to the robin population. He asked that birds thought to be victims of D.D.T. poisoning should be brought to the Cranbrook Institute of Science for examination. Within a few weeks, over a thousand dead robins were turned in. And not only robins but 90 different species of birds including such well-known varieties as sparrows, wrens, nuthatches and chickadees. All of these, when dissected, were found to have D.D.T. in their tissues.

Now this wholesale slaughter of birds which is going on all over the United States and Canada is a matter of vital concern to each one of us because the bird is our most effective weapon in our unending war against the insect. Not long ago, an Ottawa ornithologist reported dissecting a dead flicker and discovering 6,000 insects inside it. And what the flicker does all birds do. If the bird population is significantly reduced, destructive insects will multiply at a fantastic rate and our food supply will be seriously threatened. This is bound to happen if the lethal rain of poisonous chemicals goes on increasing as it has in the past ten years.

This is happening in Ontario on an ever larger scale. Among farmers, spraying is now standard procedure, for field crops as well as orchards. The big lumber companies spray their timber reserves from the air. Rural municipalities spray the roadsides and the Ontario Hydro Corporation sprays its power lines.

In Haliburton last summer, I lived in a cottage near a Hydro power line and I saw what these sprays can do. A team of men came into a lovely stretch of woodland and blasted it into a veritable wilderness. Tall pines and graceful birches were reduced to black skeletons. Over an area extending for many miles, every flower, bee, butterfly, animal and bird was ruthlessly exterminated. When you consider that this sort of thing is happening all over Ontario, you realize what it can do to our economy. Field crops like potatoes, beans, strawberries, indeed any plant that bears a flower, must be pollinated or it will not bear fruit. But the pollinating is done by insects. And every pollinating insect destroyed means that the productive capacity of Ontario agriculture is reduced by just that much.

Seventy-five years ago, when birds like the lark and the robin formed part of the diet of the English poor, Ralph Hodgson wrote a stinging poem entitled "Stupidity Street". Our chemical warfare against the bird, our indispensable ally, makes the poem still relevant:

I saw, with open eyes, singing birds sweet
Sold in the shops for the people to eat,
Sold in the shops of Stupidity Street.
I saw, in vision, the worm in the wheat
And, in the shops, nothing for people to eat;
Nothing for sale in Stupidity Street.

The Book of Genesis represents God as saying to man: "Behold I have given you trees to bear fruit and the green herb for food. Be fruitful and replenish the earth and let the birds of the air multiply." If we continue to disregard that commandment, we will suffer for it as surely as night follows day.

What can the individual citizen do to preserve our natural resources? One thing he can do is read the articles on conservation which are constantly appearing in magazines and newspapers and thus acquire an intelligent understanding of this vital problem. I suggest that you read Rachel Carson's *"Silent Spring"*. You can buy it for a dollar in the paperback edition and it will open your eyes to what is going on. Many of you have summer cottages and you can exercise constant vigilance in the matter of fire prevention. Last week, in Western Quebec, a party of picnickers started a fire which laid waste 30,000 acres of valuable timber. What is the most

page 87 please

CAMPING IN CANADA'S NORTH

SCOUTING IN ARCTIC CANADA

by B. H. Mortlock
Secretary, National Arctic and Northern Committee on Scouting
Boy Scouts of Canada

A visitor to the southernmost tip of Canada, around the city of Windsor, would hardly be surprised if he were to see Boy Scouts hiking along the highways and byways, or to spy their small tents nestling in the woods along the bank of a sparkling creek, or along the shores of a lake.

He would, however, be very much surprised were he to travel 2,000 miles north to Grise Fiord on the southern shores of Ellesmere Island, 700 miles north of the Arctic Circle, and find Scouts there too.

But he would do just that, for at Grise Fiord is located Canada's most northerly Scout troop, and possibly the most northerly in the world. It is composed of a dozen Eskimo lads under the leadership of an RCMP constable attached to the police post there.

And because these Eskimos have never seen a tree, or a bicycle, or an automobile—which is also true of hundreds of other Eskimo Scouts above the tree line—special tests and requirements had to be devised to meet their needs and to encourage them to retain their native crafts and interests.

Scouting is not new to Canada's Arctic tundra. For more than 25 years the Boy Scout program has been available to Eskimo, Indian and other boys living in the north. First taken there by missionaries of the Anglican and Roman Catholic Churches, it has witnessed tremendous expansion during recent years, and today there is hardly a community in the north with more than half a dozen boys which has not an operating Scout group.

Leadership is drawn largely from white personnel serving in the north as missionaries, police officers, Hudson's Bay Company managers and clerks, teachers and Northern Service Officers of the Department of Northern Affairs, and in many cases the wives of such personnel. In several communities natives are serving as assistant Cubmasters and assistant Scoutmasters, and the Boy Scouts of Canada anticipates the day when all or most of its leadership in the north will be drawn from indigenous races.

Control of Scouting over this huge area is vested in the National Arctic and Northern Committee of the Boy Scouts of Canada, a standing committee of the National Council. This committee is headed by Air Vice-Marshal C. H. Greenway, commander of North-

At the Annual Meeting of the Canadian Camping Association, held recently in Vancouver, the newest branch — that of the North West Territories — was welcomed into membership. In order to recognize this significant milestone in our movement's history, our magazine is publishing a series of articles dealing with youth activities related to camping. The first two of these appear in this issue.

ern NORAD, North Bay, Ont. A/V/M Greenway succeeded to the chairmanship of the committee on the retirement of his predecessor, A/V/M J. B. Harvey, who organized the original committee and headed it until his recent retirement from the RCAF. A/V/M Harvey is now Deputy Chief Scout for Canada, in which capacity he acts in behalf of the Chief Scout, Governor General Vanier, in all appropriate matters. Other committees in British Columbia, Alberta, Manitoba, Quebec and Newfoundland do the actual work of supervision in the areas adjacent to them.

It was under A/V/M Harvey's dynamic leadership over a period of several years, and with the full cooperation of the Northwest Territories Council, the Royal Canadian Mounted Police, the Department of Northern Affairs and others who operate in the north, that this expansion was made possible. The national committee administers an annual grant, made available for the promotion and assistance of Scouting in the north by the Northwest Territories Council.

Today there are nearly 2,200 Cubs and Scouts in the Mackenzie, Keewatin and Franklin Districts of the Northwest Territories, in the Yukon, Labrador and Arctic Quebec, over which the committee has oversight.

In 1968 it is hoped to bring about 350 of these northern Scouts (mostly Eskimo and Indian) to an Arctic Jamboree, presently planned to be held in Wood Buffalo National Park on the Alberta-Mackenzie border. Here at the Pine Lake campsite, 40 miles from Fort Smith, capital of the Mackenzie, the Eskimo Scouts will be joined by 350 Scouts drawn from every province in southern Canada, and for a full week boys from north and south will be associated together in mixed patrols, playing, working, cooking and competing with each other. The jamboree will present a major problem in logistics, particularly in the field of transportation, as many of the Eskimo Scouts live in remote communities not served by regular commercial airlines. It is hoped to bring the boys to central locations in the Arctic, from which they will be flown by commercial and possibly RCAF aircraft to Wood Buffalo Park. The boys from southern Canada will likely journey to Edmonton by train and fly to the campsite from the Alberta capital.

A strong committee has been organized, headed by Superintendent Edward L. Martin of the RCMP, together with officials of the Boy Scouts of Canada and representatives of the Northwest Territories Council, the Department of Northern Affairs, the Indian Affairs Branch and commercial airlines serving the north. An invitation has been extended to American Boy Scouts from Alaska to participate.

The jamboree will not be the first time that Eskimo boys have attended such an event. Four Eskimo Scouts from Resolute Bay attended a jamboree in Manitoba two years ago and in 1965 twenty Eskimo Scouts from Igloolik and Frobisher Bay in the Franklin District and from Great Whale River in Ungava attended the Quebec Provincial Jamboree at Drummondville.

For several years Eskimo Scouts have been coming south to camp with their brothers in other provinces, and Montreal's Camp Tamaracouta has conducted a program of such visits for a number of years. Jonah Kelly, an Eskimo Scout from Frobisher Bay, has three times joined an Ottawa troop at summer camp, which included camping trips to Atlantic City and Philadelphia.

Two Scouts from Edmonton paid a week-long visit to Resolute Bay on Cornwallis Island, where they learned what life was like in the farthest reaches of Canada's northland.

Many regular Scout tests and badges are not suitable for Arctic Scouts because of the terrain in which they live, so specially adapted tests have been developed and a whole series of special

proficiency badges devised. These were the work of men long associated with the north and are intended primarily to encourage Eskimo boys to retain the crafts for which their culture is noted.

Available to Arctic Scouts now are badges for hunting, skinning, igloo building, carving, lamp making, fur trapping, dog driving and several others. In many cases these badges were designed by Eskimo Scouts themselves in a competition planned by the Arctic and Northern Committee.

Weather conditions in the north, cold, black flies and mosquitoes, do not permit the full Scout uniform being worn, but the boys proudly wear the Scout shirt and hat, and in Resolute Bay the Scouts designed their own hats.

Made possible by the grant from the Northwest Territories Council, special training courses are held for Scout leaders serving in the north, and such courses have been held in Inuvik, Yellowknife and Frobisher Bay. These Arctic training courses would be impossible to achieve were it not for the generosity of several airlines serving the Arctic which have made space available for trainers and trainees alike on their aircraft. Missionaries in the north have provided accommodation for the courses. Some leaders take training during the summer months when they come south for vacations.

It is of interest to note that the sister movement, the Girl Guides of Canada, are as actively engaged in youth work as the Boy Scouts and serve as many or perhaps more than the Boy Scout Movement.

As new communities grow around new mining and oil developments in the Arctic, Scout groups are formed, and it is anticipated that Scouting throughout the Arctic will continue steadily to grow in the years ahead.

—•

PRAYER OF ST. FRANCIS (1182-1226)

Lord make me an instrument of Thy peace;
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is discord, harmony;
Where there is error, truth;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy.
O Divine Master, grant that I may not so much seek
To be consoled as to console,
To be understood as to understand,
To be loved as to love;
For it is in giving that we receive;
It is in self-forgetting that we find;
It is in pardoning that we are pardoned;
It is in dying that we are born to eternal life.

CAMP REUNIONS
. . . God Bless Them

A trip to camp is all we need at this depressing time-o
To make us pack our duffel bags and head for warmer clime-o.

The roofs all sag, the floors look warped, the windows rife with cracks.
The woods are stuffed to bursting with forgotten boots and macks.

Tent platforms have alarming lists to one side or the other
The boathouse roof is just the thing our insurance does not cover!

The ancient sailboats have to go; they're always simply soaking.
The tennis courts have horrid holes where groundhogs have been poking.

The Nature Trail has caven in; the bridge of course is rotten.
Where is the seasoned wood, alas! which we had thought we'd boughten?

The applications stopped last week, for no apparent reason,
It's obvious, at once, that WE'LL BE IN THE RED THIS SEASON!

Our Senior Staff's to Europe off, just when we really need them,
And prayers, entreaties, e'en our DOUGH, they simply scorn to heed them.

O! Why then do we hesitate; why don't we find a buyer?
And just retire to Mexico, with climate so much dryer?

Why don't we leave the ills behind, that all Camp Dirs. are heir to,
And spend our time in slothful ease, sunbathing when we care to?

Because, one snowy Saturday, regardless of the weather
We made a plan (we must be MAD!), to get the gang together.

We sang old songs, revived old jokes, and brought the summer nearer,
What we'd but dimly understood was suddenly made clearer.

What mattered it if boats DID leak, and docks heaved in the middle?
What mattered it if roofs DID sag, caused by the termite's riddle?

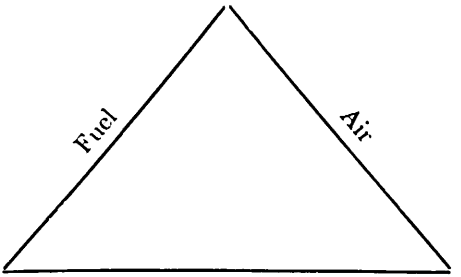
What mattered most was kids themselves, with all their maddening habits.
Let's run our camps with insight, TO PREVENT THEIR BEING BABBITS!!

—Joyce Bertram,
Camp Ouareau, P.Q.

CAMPING FIRE SAFETY

Have you ever gazed into a camp fire and wondered what fire is and what makes it burn? If you know the answer to these questions you will have a better understanding of how to control or prevent a fire.

For fire to occur, three elements must be present—fuel, heat and oxygen. As air contains a sufficient proportion of oxygen for fire to occur, it is simpler to refer to the elements as fuel, heat and air. In conjunction these are called the Triangle of Fire.



By studying the Triangle of Fire a knowledge of fire extinguishment can be attained. It is simply the removal of one or more of the three elements. An illustration of this is a gas stove fire which can be extinguished by simply closing off the fuel supply.

This principle of extinguishment is very easy to put into effect on a fire in its incipient stage. In a major fire the same principle applies but due to many other factors, extinguishing the fire calls for specialized techniques and equipment. However, we are not concerned with extinguishing large fires, this is a job only for trained fire fighters. We are concerned with extinguishing small fires in their incipient stage particularly in camping areas where the supply of fire extinguishers is generally limited.

Fires are classified as to the fuel burning and by applying the principle of removing one of the elements of the Triangle of Fire, the fire can be quickly extinguished.

Class "A" fires are fires involving ordinary materials such as paper, canvas, wood, dry grass and vegetation.

In this type of fire it is usually impossible to remove the fuel. The air could possibly be removed by blanketing it off, but then this type of fire is usually deep seated and blanketing or smothering would be of little use. The only remaining element possible to remove is heat and this can be accomplished by the cooling application of water.

Class "B" fires are fires involving flammable liquids, fats and greases. The action of the cooling agent such as water usually tends to spread the fire as the burning fuel floats on top. The removal of the fuel is not too practical except in the case of a gas stove fire as mentioned previously. The most efficient method of extinguishing this class of fire is by the removal of air or smothering.

Class "C" fires are those involving electrical equipment. In this type of fire there is the danger of electric shock. This hazard can be eliminated by using an extinguishing agent that is non-conductive. The fuel can be removed by shutting off the power or the fire can be extinguished by smothering.

In most camping areas the permanent buildings are usually well equipped with fire extinguishers. These extinguishers are for the protection of camp buildings and are usually too far

removed from the camp area to be of use in an emergency.

In camping areas the most common type of extinguishers available is the back pack or knapsack extinguisher. This type of extinguisher usually contains two to four gallons of water and is operated by a hand action pump. Campers should read the operating instructions on the water container in order to familiarize themselves with its operation.

Many campers today carry small dry chemical extinguishers in their vehicles or trailers. These are usually the 2½ to 5 lb. size and can be transferred from car to boat and back to camp with no difficulty. This type of extinguisher is excellent for use on Class "B" to "C" fires and can also extinguish small Class "A" fires if they are not deep seated.

Most experienced campers know that they must rely on their own resources in the event of a fire, particularly in its incipient stage. Should a fire occur which cannot be quickly extinguished with available equipment —send for help immediately and warn persons nearby. Then do your best to contain and control the fire until assistance arrives; but only without endangering your life.

Many small fires can be quickly extinguished by improvising and using ordinary camping equipment. A broom is an ideal tool to use in beating out a small grass fire in a camp area. A blanket can be used to smother a fire. This is a particularly efficient method if the banket can be wet down with water before using.

Sand and earth are excellent smothering agents when shovelled into a fire. If a shovel is not available use the lid off a pot or pan.

Bicarbonate of soda or salt can be sprinkled on a small grease fire but be careful that you do not splash the grease on your clothing or skin.

A full thermos of drinking water or a bucket of dish water can effectively extinguish a surprisingly large fire if used with discrimination.

One of the cardinal rules in camping is to maintain a clean campsite. This in itself can eliminate many possible sources of fire.

Empty bottles can start a fire by magnifying the sun's rays. For this reason they should always be wrapped up and disposed of with the camp garbage.

Rubbish, dried vegetation, twigs and branches should be cleaned up and disposed of as they cause the rapid spread of fire.

Camp fires should never be lit without a permit from the park or camping area authorities, and then only in the area specified. Never leave a camp fire unattended, always extinguish it with water and stir and mix the ashes to ensure that it is completely out.

Beware of the wind if you light a camp fire in an open area. If the wind rises, extinguish the fire and move to a sheltered area.

Always remember that "earth" on the surface in forested areas is mostly powdered dead leaves, and will burn and smoulder for hours.

Avoid smoking while walking or hiking in the woods. Smoke during rest periods and extinguish your pipe embers or cigarettes in water or on a flat rock.

Our parks and forests are part of our heritage and have been preserved in their natural state for our enjoyment and appreciation. A little thought and care today will protect and preserve this heritage for future generations.

Department of Public Works,
Fire Prevention Branch,
Ottawa

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How Do You Score On Fire Safety?

Score your camp's fire safety. Next to each question are two boxes to be answered by a check mark in either YES or NO. Each question answered NO points to a serious fire hazard. Do something about these hazards — now! Use the check list at the opening of camp. Consult it frequently during the season. Save your camp — save your forest from fire.

	CHECK	
	Yes	No
HOUSEKEEPING		
1. Have you removed all flammable rubbish and leaves from around buildings and tents?	☐	☐
2. Are grass, bush and small trees cut or thinned out around camp buildings?	☐	☐
3. Is fire-fighting equipment within easy reach when trash, leaves, etc., are burned out-of-doors?	☐	☐
4. Do you keep your storerooms and garages free from rubbish, old rags, papers, etc.?	☐	☐
5. Do you keep oil mops or paint rags in closed metal containers to guard against spontaneous ignition?	☐	☐
6. Are stoves always kept free of grease? Do you have baking soda or salt handy in case of grease fires?	☐	☐
7. Do you hang towels on special racks, never drying them on or near stoves?	☐	☐
8. Do you collect ashes in covered hole-free metal containers and dispose of them when properly cooled?	☐	☐
9. Do you keep matches in metal containers away from heat?	☐	☐
10. Do you use only safety matches in camp?	☐	☐
11. Do you have spark-screens over all chimneys?	☐	☐
12. Are all fireplaces equipped with effective fire-screens?	☐	☐
FLAMMABLE LIQUIDS		
13. Do you start fires with paper and/or kindling only, never with flammable liquids?	☐	☐
14. Are kerosene or gasoline lanterns hung up or put on tables or shelves and never on the floor?	☐	☐
15. Are supplies or fuel oil stored away from buildings, in underground tanks?	☐	☐
16. Are oils (kerosene and gasoline) handled only in the daylight and where spillage cannot be ignited?	☐	☐
17. Are gasoline stoves and kerosene stoves and heaters of types listed by Underwriters' Laboratories, Inc.?	☐	☐
18. Are your lamps sufficiently heavy-based to prevent tipping?	☐	☐
CONSTRUCTION		
19. Are the roofs of your buildings non-combustible?	☐	☐
20. Are roofs, gutters, eaves of buildings free of needles and leaves?	☐	☐
21. Are all stovepipes, chimneys and hoods above kitchen stoves cleaned and repaired before camp opens?	☐	☐
22. Are floors directly under stoves and heaters protected by galvanized iron, concrete or brickwork?	☐	☐
23. Have you eliminated all stovepipes which pass through closets or storerooms?	☐	☐
24. Are walls, rafters, ceilings and partitions protected from over-heating of stoves and pipes?	☐	☐

. . . more in June Issue

WHERE IS IT ?

by Josephine Harshaw
Editor, "Canadian Camping"

I think we'd all agree that we would feel much more confident exploring new trails or tramping over unfamiliar terrain, if we have a compass in our pocket.

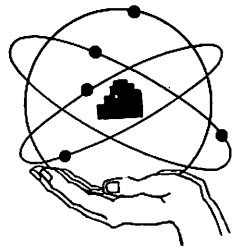
Even that widely travelled and intrepid explorer, Samuel de Champlain, carried a compass on his numerous treks. Only in those days it was called an "astrolabe". Originally designed by the Babylonians, it was quite an ancient instrument by Champlain's time and in fact its manufacture was discontinued about 1611.

We wish we could include an illustration of an astrolabe but, if you want to see an actual photograph of Champlain's, perhaps your local library can help you. Ask if they have a copy of Canon Henry Scadding's "Astrolabes of Samuel de Champlain and Geoffrey Chaucer", published 1880, "On Champlain's Astrolabe" by A. J. Russell, 1879, or P. J. Robinson's "Toronto During the French Regime", published 1934.

Meanwhile we can tell you that Champlain's astrolabe was a thick, brass, circular disc, finely marked off towards the outer edge in 360 degrees. It was 5⅜" in diameter and weighed about three pounds. There were four petal-shaped openings and a moveable bar which pivoted at the centre. It could be suspended by using a heavy-looking ring attached to a thick stem at the top or be held in the hands.

Astrolabes were particularly useful in taking the altitude of stars and other heavenly bodies. Consequently they were of real help in determining latitudes and so were much used by navigators. It is not surprising then that Champlain carried one on his Canadian journeyings.

In late May and early June of 1613, Champlain, four other Frenchmen and an Indian guide were exploring the country adjacent to what is now Renfrew county. In describing this journey, and especially the portage between Lake Allumette and Muskrat Lake, Champlain says they were all greatly overburdened; he undertook to carry some of the various goods and chattels, "biens et effets". Added to this they were constantly harassed by hordes of mosquitoes which swarmed over them, causing them great physical discomfort and impeding their progress.



Under such circumstances it is quite understandable that even such essential equipment as an astrolabe could fall out of a 1613 version of a kit bag and its loss go unnoticed until a day or two later. Perhaps Champlain discovered his loss when he and his companions reached the site of what later became the town of Pembroke. Apparently he tried to estimate the latitude but a marked error in his calculations led to the belief that this was due to his then being without his astrolabe.

More than two and a half centuries later, in the year 1867, a farmer named Overman, ploughing virgin soil on the banks of the Ottawa River in the township of Ross, near Renfrew, turned up a brass disc blackened with age but wonderfully preserved. It bore the date 1603 and almost certainly was the one lost by Champlain.

Later it came into the possession of another navigator, Captain Overman, probably a relative of the farmer, who

presented it to the President of the Ottawa Forwarding Company, Richard S. Cassells. In 1875 Mr. Cassells became a resident of Toronto and after his death his son, Walter Gibson Cassells, sold the astrolabe on September 10, 1901, to an American collector, Samuel V. Hoffman of Paul Smiths, N.Y.

One other astrolabe turned up on Christian Island in the Georgian Bay. Dated 1595, it was found in 1925 and is supposed to have been used by Jesuit missionaries in making early maps.

The *Toronto Daily Star* of November 28, 1927, carried an article under the provocative title, "Where is Champlain's Astrolabe?". Not having seen the article, we do not know what answer was given—or if the question remained unanswered.

Would any Camp Directors or their campers like to find out where Champlain's astrolabe is now and let us know?

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God's Earth

from page 78

destructive animal on the face of the earth? Not the tiger, not the wolf, but MAN, whose criminal folly has so dissipated his God-given assets.

I have entitled this sermon "God's Earth and Man's Responsibility" and as I bring my remarks to a close I want to stress the fact that conservation is more than an economic necessity. It is a religious duty as binding as the Ten Commandments. In the sanctuary today we are surrounded by the fruits of the earth, impressive symbols of the divine goodness and visible reminders of the fact that we are stewards and trustees of a precious heritage. So, let us make sure that our thanksgiving is not just empty words but a prelude to action. Let us resolve that we will do our part to preserve the good land which God has given us and to transmit it unharmed and unimpaired to generations yet unborn.

—•

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CRAFTS AT SERPENT RIVER

by Eileen Muff
Crafts Adviser on staff of Community Programs Division
Ontario Department of Education

Ever since a time several years ago when I spent four days with the people of the Couchiching Reserve near Fort Frances, I have wanted to learn as much as I could about the native handicrafts of our Indians. These people seemed to be natural craftsmen and had convinced me that, with the right kind of help, their hands could easily re-learn the old crafts that were so important in the lives of their ancestors.

I discussed these ideas with Jane Bartlett, a social worker attached to the Indian Affairs Branch. She told me that the old techniques were disappearing so quickly that it was difficult to find anyone willing and able to teach them. However, she knew of a Mrs. Meawasige who lived at Serpent River near Blind River, an excellent basket weaver. She promised to let me know if anything could be arranged.

Some months later I heard from Miss Bartlett that a course in basket-weaving was being planned at Serpent River. In a great state of excitement I left Toronto one April Sunday evening and stepped off the "Soo Line" train the next morning at Cutler. I was still five or six miles from Serpent River but a car was there to meet me and we drove to the home of Mrs. Shawana for lunch.

After lunch I was a little startled to learn that the material for the baskets was not prepared. In fact the black ash from which our baskets were to be made was still standing in the bush somewhere, and the plan was that we should now set out to find it. Somehow this first step had never occurred to me. Later I realized that I should never have really understood the craft if they had not been wise enough to arrange this trip for me. It would certainly have been easier for them to have gone to the bush for the ash the week before, and to have had the strips all prepared.

We set off for Sucker Creek with our guide Jim Jacobs, who lapsed into his native Ojibway as soon as we started into the bush. He had told me that English was good enough for everyday, and French was best for profanity, but only an Indian language was suitable for the bush. And indeed the soft syllables and musical cadences seemed part of that early-spring setting. He did not speak English again until we returned to the village, but the ladies translated his instructions and his jokes for me.

Even in this country the black ash has become scarce. We found two or three trees that had to be rejected because their trunks were not straight. When we found the tall, erect tree that suited our purpose, Mr. Jacobs instructed the women to make the cooking-fire while he felled the tree.

The fire was quickly made and then the ladies produced from their knapsacks pats of bannock dough, each carefully wrapped in wax-paper, large skillets, bacon, tea and butter. Each package of dough was flattened to fit into a heated skillet and cooked in a few minutes over the hot fire. The bacon was toasted on improvised twig forks, and the tea water boiled in a can suspended over the fire. We split

and buttered the hot bannock, sandwiching our bacon between the layers. I never enjoyed a more fortifying and delicious afternoon tea.

During the trip I had not distinguished myself for woodsmanship, but everyone had been very good-natured and kind about my stumbling, awkward city ways. Now, however, it was discovered that I had even been stupid enough to come without a drinking cup for my tea. One of the women padded off and came back in a few minutes with a neat rectangle of birch-bark which she quickly folded and fastened into a perfectly water-tight cup for me.

While lunch was being prepared, Mr. Jacobs had cut a four-foot ash log for us, and he had removed the bark along a four-inch strip. With his help we were to pound over this barked area with the backs of our axes until the strip of white wood began to spring away from the dark heart of the log. As the strip separated a wedge was put in and the pounding continued down the length of the log. When the whole strip was free, the pounding began on the next one.

Once again my shortcomings were glaringly apparent. I could barely lift the axe, let alone raise it over my head and bring it down with a thump calculated to separate that springy strip from the log. The other women each took a turn, along with Mr. Jacobs, and by late afternoon we had enough ash stripped. We started back toward the village with our bundles of ash. One of Mr. Jacob's last remarks in Ojibway before we left the bush caused a great deal of mirth amongst the ladies. They hesitated to translate it for me but I insisted. "White woman no good, leave her in the bush", was the best they could do for me in English.

The next day we all gathered in the community hall where we cleaned, scraped and dyed the strips of ash. We were shown how to separate the layers and to scrape each side with a knife so that it was quite smooth. The final splitting revealed two creamy, satin-smooth surfaces. These strips were then cut into the desired widths and rolled into skeins ready for the yellow, orange and brown dye-baths.

When our ash strips were dry once more, we began to weave our baskets, and in the following days the group produced a dozen or so baskets in many sizes, shapes and colour combinations. We all enjoyed working together and our conversation finally led to the idea of forming a group that would meet regularly to learn crafts of different kinds. I promised to return before long and to teach them how to weave textiles.

Before I left for the city, the new group had even chosen a dignified and suitable name for itself — the Chitamo Craft Club of the Serpent River Reserve. "Chitamo" is the Ojibway name for the busy, chattering squirrels of the north woods. It was also the Indian name of our instructor, Agnes Meawasige.

In the fall I returned to Serpent River to keep my promise. Miss Bartlett had helped the group to make the advance arrangements for the three-day course in box-loom weaving. Yarns and other supplies were on hand, and small box-looms had been built according to a plan and specifications I had sent along during the summer. They had also invited two ladies from Garden River, and two others from Mikwemikong on Manitoulin Island, to join the class.

The first day of any weaving course for beginners is usually long and difficult. There are so many small details to master before any sign of progress can be seen. Most new students find it hard to realize how firmly the weaver must grip the warp to make it even; they are usually tentative and clumsy. Instinctively these women grasped their materials with the hands of craftsmen and carried out all the instructions

with hardly a wasted movement. The younger women, who learned very quickly, did not need to be asked to stop and help the older, slower learners through each step so that the whole class could move along at about the same rate. In record time they were all weaving interesting designs developed from their own fascinating choices of colour combinations. Their interest was as keen on the third day as it had been on the first.

This was one of the shortest weaving courses I ever conducted, but the results in the intervening three years have been encouraging. The group has continued to meet and they have accepted the responsibility of teaching other Indian groups to weave. Mrs. Agnes Meawasige has inspired and taught several classes; a recent one was at Naughton where the students worked out all the details of the organization and content for themselves.

I remain convinced that this exchange, in which I received more than I gave, represents a pattern that might be used in many places to revive the interest of Indian groups in useful crafts generally, and in their own native crafts in particular.

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FROM A CAMP DIRECTOR'S DIARY

If you're a Camp Director — as so many of you are — don't you often long to share with your counterparts across the country some of the things that are said or done at your camp?

Well, *"Canadian Camping"* is going to give you an opportunity to do just that. Camping days will soon be here again. And when they are and when your camp is in full swing and when you're observing what goes on or overhearing what is said in those less self-conscious moments, please remember *"Canadian Camping"* and the column being initiated with this issue.

We're calling it "From a Camp Director's Diary" and we hope you'll share those amusing, unusual or just plain interesting incidents or comments that are a part of every camp.

Jot it down, send it in and we'll do the rest.

As an example of the sort of thing we mean, here's a quotable quote from the News Letter of "Camp Tawasi" (Regina YWCA).

"Whose soap and face cloth is this—Debbie, isn't it yours?"

"Can't be—I washed my face two days ago and I had it then—I *think*."

———:·———

The whole camp was in a great state of excitement as we mentioned the possibility of entering a float in the Haliburton "Monster Parade" as the Rotary Club called it in their poster which circulated the countryside. Size of the float, kind of truck, what would go on the truck, banners, decoration, theme . . . every angle of the display, its possibilities and problems were aired at the meeting. Young Jodi didn't say very much, but sat, puzzled and detached, at the edge of the group, until suddenly she said quite seriously: "But won't our camp look terribly silly with campers in the parade when everybody else has Monsters?".

—•

by Mary Paton,
St. Christopher House, Toronto

HOOTENANIES

Now-a-days hootenannies are part of every camp program. Plunking, strumming, singing goes on at all hours of the day (and of the night, too, on occasion). The campers, counsellors, and staff who bring their instruments to camp love to get together to exchange songs, learn new chords, or a different method of strumming their 'ukes', banjos or guitars.

It is a little difficult for camp directors, who belong to another generation, to be knowledgeable about these instruments. Usually a dealer will give good advice, but what they need is specific information.

Here it is. There are four types of ukuleles, standard size, tenor, baritone, and dixie banjo. Banjos have either four or five strings. Guitars have become very popular. The nylon stringed classic guitar is favoured by most amateur folk singers. Cheaper guitars do not have much tone but can be replaced more economically. A proper bag or case should be purchased for an instrument to protect it from dampness, dryness or accident.

Bongos, claves, castanets, maraccas, and congo drums are fun to play and will add to a sing-song or a hootenanny. Other rhythm instruments can be purchased cheaply, tambourines, woodblocks, sand blocks, rhythm sticks, etc. Stores which sell rhythm band instruments are your best bet for these.

What about a kazoo band? There is also a hum-a-zoo. A piece of paper over a comb will give the same effect.

Some pre-band instruments which are easy to learn to play are song flutes, tonettes, and flutophones. Then there is an instrument which is fun for everybody to learn to play, a Melodica by Hohner; it sounds something like a harmonica. The keyboard is like a piano with black and white keys; extra mouthpieces give opportunities for a number of campers to use the same instrument. (And don't forget harmonicas.)

Autoharps are being used by folk singers too. They resemble zithers but have an arrangement of bars. The instrument is either p l u c k e d or strummed and as each bar is pushed down a different chord is heard.

A piano at camp can be a great help. Keep it well-tuned and in good repair and it will last for a long time. An excellent pianist makes a great difference to a sing-song; and is also available for concerts, folk dancing, operettas and countless other things.

For a chapel service in the woods where there is no pump organ, a guitar, accordion, or autoharp can be used to provide music for the hymns.

Having instruments available for campers to experiment with, pays off. Even the piano will be used by the camper to sit and pick out a tune on it. So can almost all the other instruments; whatever you think a camper will enjoy. There are instructions on how to play some of them, and these can be left with the instruments; those who want them will study them, but some will just want to experiment. If there is a request for more formal instruction, this can easily be arranged. Before instruments are left out, some explanation of how to use and look after them should be made to campers and counsellors alike. A melodica must be blown out after use, and the reason should be given; a demonstration is in

▶

order. Wooden instruments should be put in cases. The counsellors will make as much use of the instruments in free time as will campers.

Arts and crafts books give information on making musical instruments which can be used at camp.

The cost of instruments varies greatly. Instruments which a great number of campers will use, must be able to stand up. Some instruments can stand rougher treatment than others, but the proper care of all instruments is essential if they are to last.

Instrument	Approx. Cost
Ukuleles—	
Standard	$10.00—$ 15.00
Tenor	20.00— 30.00
Baritone	about 30.00
Dixie banjo	about 35.00
Banjos	55.00— 200.00
Guitars	16.50— 500.00
	($75.00-$85.00 should provide a good tone.)
Cases for above	5.00— 40.00
Bongos	4.95— 23.50
Maraccas	3.00— 5.50
Castanets	1.50— 2.50
Claves	1.50— 3.00
Congo drums	21.00— 30.00
Kazoos	.30
Hum-a-zoo	.20
Song flutes, tonettes, flutophones	1.50
Metal flutes	1.75— 2.25
Melodica—	
Student	9.95
Soprano	11.95
Alto	14.95
Piano 27	27.50
Extra mouthpiece	.25
Autoharp, 12-bar	39.00— 51.50

Some Places to Buy

Eaton's
Simpson's
Mundinger Music Co., 252 Yonge St., Toronto
Whaley Royce & Co., 310 Yonge St., Toronto —●

"MY FEET..."

If you can solemnly swear you've never, ever exclaimed, "My feet are *killing* me", you don't need to read this. But, if you can't and you're a person who likes to walk or go on a hike, especially when spring beckons; if you're yearning for camping days or holiday time so that you can "hit the trail" again perhaps you'd better keep on reading. And, as your feet are going to be your means of transportation, it might be well to ponder how you can ensure that they will serve you well. Here, then, are some hints on foot care which we've just come across.

If your feet have been giving you any persistent discomfort, you should get medical advice. If not, you can concentrate on some conditioning that will strengthen your foot and ankle muscles and toughen the skin.

Exercising your feet can be done in odd moments and, as this generally involves the toes, slip off your shoes and relax. A good basic exercise is picking up a pencil with the toes; try it 20 times with each foot. Another one—sit in a chair, legs straight out; squeeze toes under tightly and bend ankles so that feet point toward body as far as possible. Then bend feet away from body, still keeping toes curled tightly. Repeat ten times.

While standing, twist feet so that heels are turned out, toes in; press toes down as hard as possible. This arch-strengthening exercise is helpful; stand with toes extended over the edge of a thick book or step and bend toes down as far as possible. Practise walking with toes straight ahead and make them grip the floor with each pace. Rise slowly on tiptoes, thrusting weight on to toes.

Skin toughening is a precaution against blisters. Frequent massages with

rubbing alcohol or salt or epsom salts bathing will help feet resist the abrasive action of long distance walking.

And when you're actually on the hike there are some things you can do for your feet, too. Frequent short rests are more beneficial than fewer long stops. Relax with the feet propped higher than the body. If possible bathe your feet in a cool, clear stream (beware of polluted water) or massage with alcohol and apply any good foot powder. Ease off the boot laces during a halt and at mid-day change to a fresh pair of socks. Or air out the socks you have been wearing, turn them inside out and switch them to opposite feet.

Any "hot" or sensitive skin areas should be treated with antiseptic ointment and protected from further chaffing with adhesive tape or gauze bandage. Blisters should *not* be given any "do it yourself" treatment. Take every precaution to avoid having them but if a blister develops do consult the camp doctor immediately. This will eliminate the likelihood of any distressing and inconvenient infection.

Be sure that your footwear — socks and shoes—are in good condition and adequate for the conditions likely to be met on the trail. The sock combination found most effective by outdoorsmen is a good-quality fine knit wool and cotton sock fitting snugly next to the skin; over this goes a good quality all-wool sock, coarse knit to provide a cushion. The theory is that cotton will absorb perspiration and resilient wool will create a pumping action for air circulation.

Sensible demands from your feet will make them "last longer and finish stronger". Toughen up gradually. Take it easy in the beginning days of walking or hiking or hitting the trail. But don't loaf all the way. By forcing yourself to the limit in easy stages, your speed and endurance will improve and your enjoyment will increase.

So good hiking in 1966.

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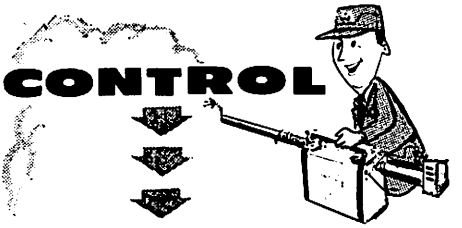

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SASKATCHEWAN'S ADVENTURE IN INTERNATIONAL CAMPING 1965

by Doris M. Grassie
Chairman sub-committee for Guest Camper Program, Saskatchewan Diamond Jubilee and Centennial
Children and Teen Program and Camp Director, YWCA, Regina

The idea of inter-cultural camping was born of a natural curiosity about people—plus a heritage from pioneer stock, having lived in several Ethnic-centred communities, as well as contact in the YWCA with all races, cultures and creeds and the following experience in a club group. As a result of a chance remark, a group of children hailing from a variety of Ethnic origins dug into the memories of parents and relatives for stories of their homeland and brought treasures to show and discuss

The camp opportunity came through membership in the Saskatchewan Diamond Jubilee and Centennial sub-Committee for Youth Steering. Each member was requested to list projects for the Centennial year. Youth Camps appeared on several lists and on thinking about Saskatchewan and the many countries combined in the mosaic of its population, an inter-cultural exchange appeared appropriate.

I found myself chairman of a wonderful committee, with instructions to prepare a brief for the Corporation, outlining a plan of operation. The Committee was made up of representatives of the Girl Guides: Mrs. Buchbach, Provincial Guide Commissioner: Mr. T. Stark, Provincial Scout Commissioner; Mr. E. McKenzie, Audio Visual Service Branch: Mr. H. Staines of the Centennial Office: and myself, with a background of YWCA camping, church camps and Girl Guides. There was opposition to our plan, doubt, and such remarks as "it won't work", "it can't work", "it will drag out prejudices", even "it's impossible". Somehow the more opposition, the stronger grew our conviction that we'd make it work.

We wrote and revised briefs and finally had a workable one, which was taken to the Centennial Corporation in January, requesting $4,000.00. Once again there was opposition, and such remarks as "do young people *want* to be recognized as from another origin, or do they want to identify as Canadians"—to which we replied, "What is a Canadian?".

Mr. Gardiner, Public Works minister, suggested, that because of the need amongst Indian and Metis for help and recognition and also because as a pilot project we had to begin somewhere, perhaps we should concentrate this year on Indians and Metis. We agreed so long as the door was not completely closed on other Ethnic people, and we had our grant.

The first step was to contact all the established camps in Saskatchewan and send a form letter. The amount of $30.00 per guest camper was allotted and a set of booklets on Indian lore, Saskatchewan songs and other information was made available.

The Centennial Corporation gave the project some wonderful publicity which resulted in requests coming from groups of which we were unaware. Motives

were varied—some genuinely were promoting inter-cultural friendship — to some the grant looked good. All requests were read, and numbers of the guests were allocated in ratio to the full registration of camp.

In some instances the location of guests posed no problem—missionaries made sympathetic and practical contacts. Some Directors found youngsters, interviewed, outfitted them and had everything in order, but—when they went to pick up the children, the entire family had vanished into the bush—"gone fishing?" — "maybe a buffalo hunt?"—who knows—they just weren't there.

In my own experience, I had five guests ready until ten days before camp and on final check couldn't find them, so requested names through the Indian Meti Friendship Center, interviewed them and their families and as a result our own camp was much richer because of the presence of five remarkable young girls.

Our guests swam like Otters (much the same style too), were naturals in canoeing and taught the primary area to do Indian dances and some fairly creditable chanting. One of the girls in the senior area gave a moving portrayal of Louis Riel in a play which her cabin group wrote and produced. Others took part in typical western blood and thunder skits with "good guys" and "bad guys" sharing the honours.

At the end of each camp, the director sent in a list of guests and an evaluation. The evaluations varied in length but all had one thing in common—it had been a good experience for all concerned.

In one Guide camp, the guests were supplied with clothing and sleeping bags —even spending money. Two girls enjoyed the camp so much they joined the Guide company. One evaluation said their guests "integrated without a ripple", which could have meant many things.

All indicated that they would like to participate again and make this a continuing project. The guest campers parted—some tearfully, most of them exchanging addresses and promising to write to new found friends.

Approximately 200 guest campers were absorbed into Camps from the far northern area of Saskatchewan to the southern section and from East to West and were represented in most faiths and creeds: Anglican Camps; Roman Catholic Camps; United Church Camps; Apostolic Camps; Baptist Camps; Lutheran Camps; Church of Christ Camps; YWCA Camps; Camp Easter Seal for Crippled Children; Girl Guides; Boy Scouts; YMCA; Ukrainian Youth Association and 4H.

The $4,000.00 was not enough — an additional $2,000.00 was requested, received and used.

We held our first meeting for this season last week and are now rolling up our sleeves, ready to begin again, armed with more knowledge, wary of last year's mistakes and hopeful that our venture will be carried on for many, many years to come.

—●

In Memoriam

The entire camping fraternity will be saddened to hear of the passing of Miss Dais Gass, February 14th.

One of the original founders of the Canadian Camping Association, Director of Camp Memphamagog in Quebec, and active in C.G.I.T. work for many years previous to that, Miss Gass will be sorely missed by all who knew and loved her.

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For Your Reading

If you read *"Hitting the Trail in Canada"* by Melba Woelfle, which appeared in the November 1965 issue of Community Recreation (published by the Community Programmes Branch, Department of Education, Victoria, B.C.), you will know that in 1964 some sixty-one thousand walkers took to the nature trails in Ontario's provincial parks—an increase of a thousand percent in a five year period.

And in another very interesting pamphlet, *"Hiking Trails in Canada"* published by the Greb Hiking Bureau, a Public Service Organization maintained by Greb Shoes Ltd., you can get a considerable amount of information about hiking trails available across the entire country. It also lists the Canadian organizations engaged in hiking.

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FROM THE PROVINCES

Reading the annual reports which have come from some of the Provincial Associations gives us the impression that the upgrading of Leadership and Standards is becoming a matter of common concern, and we look forward to hearing more about this development.

Cooking for Camps caught our eye in the B.C. report. With the assistance of the Vancouver School Board Night Schools, a ten week course was set up at a charge of $10.00. Maybe the B.C. people would like to "tell us more" in "Canadian Camping".

Alberta sponsored a Camp Directors' Seminar at Banff where the emphasis was on "The Future of Camping" and, if we're to believe the really knowledgeable ones in this field, it can be quite a future.

In Manitoba, Camp Directors looking for Staff, and Counsellors looking for jobs will be glad to hear that the Association there is working towards the establishment of a central office to handle enquiries.

Ontario met with the Social Planning Council and the Department of Education to pool ideas on leadership training. Already their thoughts are winging towards March 2 - 4, 1967 when they will host the C.C.A. Centennial Conference.

Quebec's concern for standards resulted in their securing the services of Mr. Murray McFarlane who visited twenty-seven camps during the summer months, and completed an exhaustive report on each camp. The camps were charged $25.00 for the visit, said visit to be made one every three years. A detailed report was submitted to the Standards Committee, and letters of

page 98 please

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CANADA IS GREAT FOR CAMPING

(Some thoughts after attending the Annual Canadian Camping Association Meeting)

There is a big dividend for presidents of provincial associations of the Canadian Camping Association if they can manage to attend the Annual Board Meeting and stay on for a provincial conference such as we did this February. It was a long way for some of us to travel, but it was worth every hour "lost" by the change of time!

I was looking forward to meeting the friends I had made in Banff in 1963, and hoping to recapture the feeling of camaraderie which pervaded all our activities there. Well, it happened again! The camp administrator's seminar put on by the British Columbia Camping Association was excellent. Here is a wonderful group of keen, progressive camp people, eager to learn and willing to share. Geographically, there are so many differences between provinces that every conceivable type of out-of-doors experience is available to our Canadian youth. And it is very stimulating to hear about exciting new ideas which might be adapted to conditions back home.

Many aspects of modern day camping were daily routine for our forefathers, who opened up our country. They were daring and courageous people with vision and determination. The farther west they went the tougher they had to be. Anyone with imagination and some sensitivity, flying over the plains, the mountains and the deep valleys can relive the struggles they had with the terrain and the elements.

Now the jet age makes it readily possible to come together to exchange ideas and to discuss the many different and exciting ways of achieving our common goals. I am sure I share the feeling of everyone who attended the seminar in Vancouver that camping is on the move. It doesn't matter how long ago a camp was founded. It is the present and the future that counts.

I believe that our Centenary Journey can be the greatest thing that has ever happened for camping in Canada. The co-operative planning is already crossing provincial boundaries. Participation in this project will inspire our youth to encompass the whole of our country when they say, Canada!

—Adele Ebbs

From the Provinces

from page 97

accreditation were then forwarded to twenty-five camps which pased. Notices went to the two who did not meet the standards.

Nova Scotia, too, had a Camp Directors' Seminar and Camp Leadership Course—an annual project. It was held in the spring for five days at a camp site and the special lecturer was Dr. Hedley G. Dimock, Director of the Centre for Human Relations and Community Studies, Sir George Williams University, Montreal, P.Q.

All the Associations are participating in Centennial Journey but about that Mr. John Latimer will tell us in the June issue.

To conclude, may we remind you that "Canadian Camping" is the official publication of the Canadian Camping Association and as such is eager to serve all the Associations across the country. So, will you help us to do our job by sending in to the Editor, snippets, of news, special projects, what people are doing in the camping field in your province. In that way we'll be able to keep in touch with each other and be truly a national association.

—●

SOCIETY OF SQUARES

by W. Fayter, Principal
Cherook Park Elementary School
Calgary, Alta.

It just burns me up when I see people around me wanting to see things done but who aren't willing or prepared to tackle it themselves, and . . . oh! yes! . . . when I hear people say . . . "But this is a recreational organization, we shouldn't have to do that" or "You know we're a part of the recreational movement and that shouldn't be expected of us" . . . Garbage, I say . . . As one noted scholar says, "It's about time we took the ear plugs out and got off our comfortable cushions". Sure . . . we all realize that conformity is sweeping the country and while more and more people want to get seats in the grandstand, fewer and fewer want to sweat it out down on the field. More and more people who go out looking for jobs are asking: "What can you do for me?" rather than "What can I do for you?" They want to discuss the extras they're going to get. They want to know how cool it's going to be in summer and how warm in winter and how safe at all times of the year. The progress may be slow and the glory may be small, but the work is steady. It just seems to me that this non-involvement has become an accepted way of life.

I want to refer to a six-letter word which was recently referred to me and that word is square. "SQUARE"—maybe this is where we belong—let's find out. First of all, it wasn't too many years ago that the word "square" was one of the finest words in our language—you gave a man a square deal if you were honest—and you gave him a square meal when he was hungry —when you got out of debt you were square with the world—and that was when you could look at your fellow man square in the eye—well, so much for that. Then some strange characters got hold of this word, bent it all inside out and gave it back to us, and here it is — now everyone knows what a square is — he's the one who never learned to get away with it—a fool who volunteers when he doesn't have to—a boob who gets so lost in his work that he has to be reminded to go home —a slob who still gets all choked up when the band plays "O! Canada". He doesn't want to fly now and pay later—he doesn't believe in opening all his packages before Christmas. He's burdened down with old fashioned ideas of honesty, loyalty, courage and thrift, and he may already be on his way to extinction. Laughter today is stored in cans down in Hollywood just as U.S. gold was once stored in Fort Knox. It is taken out as needed and pasted onto TV films and the laugh track tips us off when things are funny. But some people want to laugh when amused and some want to decide for themselves what they think is funny. This might well mark them as squares—but, if it does, they will be in pretty good company. For this country was discovered, put together, fought over and saved by squares.

It is easy to prove that Champlain, Brock, Graham, Bell, Bishop, Dr. Banting and almost anyone else you care to include among our national heroes were squares—by simply thinking of the attitudes they might have taken had they not been squares. Champlain might well have remained at home

rather than risk his life attempting to learn more about the "New World" What was he — some kind of nut?" Brock could easily have argued he had too few men to oppose invading forces in the War of 1812, but he didn't, and won anyway. Bell didn't have to work night and day to perfect the telephone —no one knew then how vital a part of our life it was destined to be. Billy Bishop should probably have stayed away from those flimsy World War I airplanes—it would have been much safer, wouldn't it?

But the greatest thing that has happened, of course, is that nations have a whole new set of heroes named, Glenn, Shepherd, Cooper—and these people apparently grew up to be squares—for who but a square would volunteer his life for his country's good? Being a square means being an individual in this nation where the forces of conformity are still ever so strong. Too many of us are still sitting it out instead of sweating it out! Too many of us haven't got the intestines to stand up straight and dare to be square—why? Because the opposite of square is round, and being round is much simpler. Responsibilities and problems roll off nice and easy, and we can just glide down the path without encountering any bumps—being ever so careful to stay in the middle because isn't that where the most comfortable ruts are?

Far too many of us know the short cuts and too few know or care where the path leads to. Too few of us dare to leave the path because isn't the path always the easy way?—the way most people go. But there is no path to the future—no path to greatness—no path to outer space or to inner satisfactions.

Well then, how shall we fight for this personal independence? How can we avoid this great nothing of cynical sophistication and this bored and sickening non-participation. Just think about it.

May I suggest that we all join the S.O.S. — the Society of Squares. It doesn't exist, but it wouldn't take too long to organize and we would be for participation, and against sitting life out—for the honest way, against the easy short cut—for a well-done job, against the goof-off—for building and building, against tearing down.

Just what is it that I require to have the courage to be myself? Let's give this some careful thought—right now—Let's do some down-to-earth, serious soul-searching, and put our thoughts into action. Let's take a stand for what we think is right, whether it be a political or a social issue. Please don't sit in the back row of life and mumble away to yourself—out with it. You know we haven't got too long to go and this life will be all over for us. Let's become involved, and then we have all the right in the world to criticize—but don't just sit your life away. Just what are we doing with the great gift of life that has been given to us—Are we putting it to good use?—Are we really individualists, or are we conformists?

It's about time we came to grip with life, and the only way that we are going to achieve this is through hard work and a Spirit of Independence.

—●

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RANDOM REFLECTIONS

on

the Ontario Camping Association

1966 Annual Conference

And what a conference it was—1036 registrations — the largest assembly of camping people ever held in this country. So, if the O.C.A. President, Adele Ebbs, the Conference Chairman, Ron Johnstone and all those people who worked so hard to make this such a brilliant success feel like puffing out their chests and strutting a bit, we think they're more than justified in doing so!

The Inn on the Park, Toronto was the locale, and the dates, March 17-19th. In every session we were able to attend, and certainly in the address to the Banquet on Saturday night, by Mr.

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Random Reflections - continued

Barry G. Lowes, both overtones and undertones put the spotlight on Leadership and Standards. It was a gauntlet flung down, a challenge thrown out to everyone in the camping field in Canada. "Camping in Canada", declared Mr. Lowes, "is at the crossroads; we cannot continue as we have been doing . . . what we do is so much less than what we say we do. What do we give our space age children — are our programmes stimulating enough to attract their interest. We are not recognizing the individuality of each child nor encouraging them to choose—to participate freely in discussion . . . Camps are places where we can and must give a new awareness of God, where spiritual values are caught, not taught . . . We can't stand still; we must make good on all our claims or else stand aside."

Dr. John Rich said a few things we remember also—"We're always comparing ourselves with experts—a good way to create frustration. Children must be taught to find security within themselves and set aside their fears of being different. We've got to stop thinking that every discussion has to end in understanding and to cease thinking we mut have competition in every undertaking."

There were some excellent exhibits and in the evenings pictures to see—several movies of camps and campers and lively programmes that made one want to be there doing just those things.

On Friday night we tripped through "the Canadian Barrens" with Mr. and Mrs. Eric Morse. What a story they told and what pictures they showed of journeys in the way out places of Canada—up around the Arctic circle and the Yukon and the Mackenzie River — travelling by canoe, sleeping in tents, shooting the rapids, portaging over rugged country, the like of which few of us have ever seen. Talk about a challenge to youth!

And, of course, there was the delight of meeting old friends and making new ones; of small group discussions where one could share problems and successes, and the excellent, down to earth talk about where we should be going and what we should be doing. It was a great three days; we can hardly wait for March 1967 and the C.C.A. Centennial Conference.

—●

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